

Panacea Christiana.

OR

A CHRISTIANS
SOVERAIGNE
SALVE FOR EVERY
SOARE.

24

DELIVERED

In Two severall SERMONS,
and now digested into one Treatise:
published for the vse of all
distressed Christians.

Esaiah 50. 4.

*The Lord hath given me a tongue of the Learned,
that I should know how to Minister a word in
time to him that is weary.*

AUGVSTIN.

*Tam bonus est Deus vt nullo modo permetteret ma-
lum nisi inde nosset elicere bonum.*

LONDON,

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the *Signe of the Bible*.

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TO THE RIGHT
Honourable Sir EDWARD
COOKE, *Knight, one of his
Maiesties most Honourable
Priny Councill.*

Right Honourable :

BEsides those common
enducements which pre-
uaile with others (your
Honours more then or-
dinary zeale and affection to Lear-
ning and Pietie) there are some pri-
uate obligations which haue moo-
ued me to consecrate the first fruits
of my Labours, to your Patronage.
It was their command, to whom I
owe not obedience and respect on-
ly,

The Epistle Dedicatory.

ly, but my-selfe also, that first exposed these lines to the censure of the World, and then shrouded them vnder the shelter of your Wings.

*Primum tam
commune tum
quam acce-
modum.*

Pro. 25, 11.

For the subiect matter, as it suites well with the times; so I presume it will not bee vnwelcome to your Honour. A word in his place, as the Wiseman obserues) *is like Apples of Gold, with pictures of Siluer.* If this Theame bee not now seasonable, when will it bee? The Church of God goes to wracke abroad: many miseries and calamities presse vs fore at home, & our sinnes threaten more and worse. Satan rageth, because his time is but short; his Instruments flourish: the wicked are in their ruffe, the godly vnderfoot, despised, trampled vpon. The old complaint is not vniustly renewed, that it fals out, *Bonis malè, malis benè,*

Well

The Epistle Dedicatory.

Well with the Bad, ill with the Good. Is it not now high time to minister a word of comfort to them *that mourn in Sion?* What greater comfort then this Oracle from Heaven; *All shall worke to the Best of them that loue God?* Of which number, the Church of God hath good cause to esteeme your Honor, who haue tasted with your Brethren, this *bitter Cup*, and therefore can relish these *Sweetes* the better. For my part, I know not how to testifiemy respects otherwise, then in these kind of Presents, and my hearty prayers for the encrease of your Honour and Happinesse, which shal neuer be wanting from

Your Honors most humble obseruance,

Th: Hering.

THE
HISTORY
OF
THE
CITY
OF
NEW
YORK
FROM
1624
TO
1898
BY
JOHN
B. HOGAN
AND
JAMES
M. SMITH
NEW
YORK
1898



To the Reader.

Gentle Reader; This smal Treatise was so penned, as Preached; and so Preached, as thou mayest easily guesse, it was neuer intended for ostentation, but for ædification. If thou look'st for many Citations and Quotations of Authors, thou deceyuest thy Selfe. It was my Ambition (I confesse) to draw water out of the fountains, rather then out of the streames. Dulcius ex ipso fonte bibuntur aquæ. Man purposeth, but God disposeth. The truth is, Violence and importunity wrung this for the Presse, which was intended soly for the Pulpit. I know there is great difference betweene a liuing vice, and a dead Letter, as betweene a body animated, and a painted body. I know this Criticall and Censorious Age, will giue but
barsh

To the Reader.

harsh entertainment to such a rude and
unpolished Treatise, and deeme it
more fit to be suppressed in a corner, then
to be published to the World; yet my com-
fort is, A Widdowes Mite will find ac-
ceptation with the Searcher of the heart.
Besides, I had rather seeme too forward
in putting out my Masters money to the
Bankers, then to undergo the Doome of
an euill Seruant, for smothering his Ta-
lent in a Napkin. All Starres are not
of the same magnitude, yet euery Starre
shines in his owne Orbe. If some beames
of Comfort conueyghed in these cursorie
Meditations, may warme and enliuen
any poore drooping disconsolate Christi-
an, I haue my ayme, let God haue the
Honour and Glory. As all things, so
this (I hope) shall worke to the Best.
Read, and consider. Farewell.

T.H.



Panacea Christiana,
OR
A CHRISTIANS
soueraigne Salue for
euery Sore.

ROM. 8. 28.
*For wee know that all things worke to-
gether for good, to them that loue
God, to them who are the called ac-
cording to his purpose.*



Oweuer the whole
Scripture (as *S. Paul* to 2. *Tim.* 3. 16.
his Scholler *Timothy*)
be giuen by diuine in-
spiration, and is pro-
fitable, to teach, to improue, to cor-
rect, to instruct in righteousnesse,
that

A Christians soueraigne

that the man of God, may be made perfect to all good workes. Yet as in the large *folio* of the booke of *Nature*, though euery Creature carry in it the sparkles of the power, goodnesse, and providence of the Creator; these *rayes* shine out more brightly in some, more dimmely in others; so in the lesser *Epitome* of the Scripture, albeit all the parcels of sacred Writ, breath forth one and the selfe-same diuine truth in a most sweete and heavenly harmony; yet in some passages the Spirit of God takes to himselfe (as it were) the winges of an *Eagle*, soaring aloft aboue the capacity of the highest: in others he creepes (as it were) on the ground, stooping to the shallow conceit of the meanest. Sometimes he couers himselfe with thick clouds, & *darknes is his Pauillion*; other whiles he speaks to vs familiarly, as to his seruant *Moses*, face to face, mouth to mouth. The new Testament by the consent of all, in this respect carries the preheminance beyond the old. *The glosse must bee clearer*

PLA. 18, 12

Exod. 33, 11

clearer then the text. Among the Apostles, Paul outstrips his fellowes; who for his labour, or his learning, was euer held the *chiefest of the Apostles*. Among the Epistles of Paul, his to the *Romans* (if such inualluable Jewels may be valued one with another, if one *star* may differ from another in glory) bears the name from the rest, whether we respect doctrine of faith, or good manners, matter of instruction, or exhortation, of consolation or consolation; so largely discussed, so pithily pressed, so wisely managed. In this Epistle, this chap. is of most admirable vse: being placed as the Sun in the midst of the Firmament, and containing in it a rich Mine of consolation. In this chap. this verse is placed as the heart in the midst of the body, that giues life to all the members. There are two professed enemies which lay perpetual siege to the bulwarke of true Christian consolation: *Sinne and Affliction*. These like troublesome guests, and vnwelcome *Inmates*, so disturbe the peace of the *Saints*, while they lodge in these

Gen. 27. 46.

Numb. 33. 55

Mors in Olla.

2. Kings. 1. 40

these courages of clay, that it makes
 them weary of their houses, and
 themselves in, putteth them oft to
 Rebekahs complaint, *Woe is to God*
I were dead. These are those *Sama-*
rites and *Hittites* which are perpet-
 uall goades in their sides, perpetu-
 all prickes in their eyes. And there is
 that Gall and Wormwood which
 embitters all the sweets this world
 can afford. To shut up in a word,
 here is that *Coloquintida* which
 outdoes the other herbes, and makes
 the heart cast cry, *Death is in the pot.*
 Against both these, *Paul* addresses
 his discourse in this chapter, where-
 in like a valiant champion, expert in
 the Lords battailes, having mustred
 vp his forces, and marshalled them
 in battaile array; in the Fore-front;
 he affronts sinne, *the head of this*
Serpent; in the Rereward, he en-
 counters with Affliction, *the taile*
of this Serpent; and after a long
 skirmish, wins the field, and sounds
 the Triumph; *Neither life nor death,*
things present, nor things to come, shall
separate us from the love of God in
Christ.

Christ. More plainly, here is an
Antidote, a Cordial, proposed
Antidote against the poyson of sin,
a Cordial against the anguish of
the crosse. The Antidote against
sin is propounded, verse 1. con-
firmed verse 2. profuted, applied in
the sequel to verse 17. The Cordial
also to mitigate the anguish of the
crosse, are threefold. The first is,
drawne from the end of his own
ferocity in Christ verse 17. The second
from the guidance he has in
the spirit of his love in his
verse 28. The third is taken from
the good issue we shall have out of
it, verse 28. So that these words
carry in them, a soveraigne Cordial
against all miseries, crosses, calamities,
whatsoever, whatsoever, how
many, how great soever, which
may or shall vex the Israel of God
while they sojourne in this world
of sin, and vale of misery, brood
in creating hearts that I may
acquaint you with my method, you
will consider the connexion first,
then the proposition. In the propo-

sition the Circumstance, the substance is obseruable. The Circumstances will lead vs into the consideration of the persons to whom this Cordiall is intended restrained; (we) of the manner how it is deliuered, evidently, confidently (wee know:) for the substance in it you haue first the generality (all things) then the Harmony, (worke together:) thirdly, the scope or drift of their working (for good:) lastly, the description of the parties whom this concerns, from their inward affection (they that loue God) from their effectual vocation (that they are called of God:) from their eternall election (that they are called according to his purpose.)

These be the rude lineaments of our present discourse, which wee intend (by the Diuine Assistance) to prosecute and polish ouer with a second, & more accurate draught. That which first offers it selfe to our Meditation, is the Connexion, which shall bee dispatched in a word (Also:) this copulative parricle like

like some corner stone in a curious structure, knits this verse to the verses immediately preceding; as if the Apostle had deliuered himselfe more plainely and fully. If this be not sufficient to strengthen your *feeble knees*, to erect your dejected spirits; that suffering is the way to glory, that by the *Crosse* you doe but climbe to this *Crowne*; that Mount *Calvary* lies onely in the rhode to Mount *Tabor*; that heerein stands your *conformitie to him, who was consecrated your High-Priest by Affliction*. If the sweete meditation of the glorie to come, cannot digest the present bitterness of the *Crosse*; if the presence, the assistance of that *Spirit of Consolation*, that *Comforter*, who is *Comfort it selfe*, cannot cheare your disconsolated spirits, nor asswage your sorrow; adde to the former heape a serious meditation of the power & ouer-ruling Providence of your heauenly Father, whereby all things are so wisely disposed, so sweetly carried, so cunningly contriued,

that what euer happens in the world, all worke together for the best of them that loue God, &c.

All things and among the rest your afflictions which are so far from preiudicing your saluation, that they aduance it; so farre from being (as you deeme in your weake distempers) *clogges* to wedge you to the earth, that they proue after a sort as *wings*, wherby you soare aloft to heauen: so farre from being *Scala inferni*, a precipice from whence your soules should bee tumbled headlong into the infernall Lake, that indeed they proue to be a *Scala caeli*, a *Iakobs ladder*, vpon whose staires the Angels of God are continually ascending and descending, by which steps the Elect mount into *Abrams* bosome. These tall *Anakims* setue not to tread you as mire vnder their feete, but to lift you vp (as Kings and Princes) vpon their shoulders neerer heauen. He that hath but halfe an eye, may now see the drift of the Apostle; which is to reach forth a strong

Salve for every Sore

Cable of Consolation; vnto those
poore Saints and seruants of God
who sayling in the troublesome
Sea of this tumultuous world, ha-
uing encountred with great storms,
and now almost ouerwhelmed
with the succession of many hide-
ous waues one pressing on another;
are labouring for life, ready to be
plunged into the gulfe of despair.
A strong Cable it is, composed of
many threds, twisted together;
that all the Devils in hell shall neuer
be able to breake it. *Thy sayth I* *Eccle. 4. 9. 12*
many are better then one: A threefold
cord cannot easily be broken. In
that our Apostle contents not him-
selfe with one Argument of Con-
solation, but to the first adds a se-
cond, and strengtheneth the second
with a third; the obseruation is
plaine and euident. As, many are the
crosses of the righteous; so, their
comforts are many; the Afflictions
of the iust goe not single, but by
thronges & troopes: one following
on the neck, one treading vpon the
heele of another: *Vellut vna a*

dam, as waues seconds waue in the Sea; neither are their consolations single. Loe here is a double, nay a trebble ground of solid comfort; *Many are the troubles of the righteous, but the Lord will deliuer them out of all.* Many troubles, many deliuerances; so many troubles, so many deliuerances; euery seuerall trouble hath a seuerall rescue, till he be deliuered, not from some, or from few, or from many, but from al. Euery proper temptation hath it owne proper issue. 1. Cor. 10. 13. So Zach. 1. 21. Looke how many hornes were raised to push at the Israel of God, so many Carpenters were appointed, so many hammers lifted vp to breake those hornes in pieces. *In the world you shall haue trouble; (there's the crosse.) In me you shall haue peace; there's the comfort.* Through many tribulations you must enter into the kingdome of heauen. Tribulations, many Tribulations; there's many crosses; these tribulations minister a passage by which we get heauen; there's many comforts,

Psal. 34, 19.

Iohn, 16, 33.

Act. 14, 22.

forts, if with Paul wee haue terrors without, and terrors within, we shall finde comforts without and comforts within: if we be distressed on all sides with him, with him wee shall be comforted on all sides. No-
table to this purpose is that of the same Apostle, 2 Cor. 4. 8, 9. *We are afflicted on euery side: there's crosse vpon crosse: yet not in distresse, there's comfort.* Hee goes on, *wee are in doubt but despaire not: we are persecuted, but not forsaken, cast downe, but wee perish not, &c.* It is very remarkable to obserue how the crosses & comforts, with which that chosen vessell was laden, poised, and ballanced each other: yet in the end, verse 17. the comfort infinitely weighs downe the crosse, and therefore he calls it a *light affliction, but a weight of glory.* Let mee shut vp the prooffe of this point with the Epistle of the same Apostle, *Blessed be the Father of our Lord Iesus Christ, who comforts vs in all our tribulations, that as our suffering for Christ hath abounded, so our strength*
might

A Christiana's oueraigne

might abound much more: now li. 2. no. 1
 Is You haue seene God doing his
 part: our parts now must follow.
 This serues (that I may descend from
 the confirmation, of the point in the
 application, which is the life of all
 teaching) to minister material of
 Thankfulness, of Instruction, of
 Meditation. Of Thankfulness first.
 How should euery Christians hart
 be ranshed with this consideration
 and transported euen beyond it
 selfe, with the gratefull acknow-
 ledgement of so high a fauour? The
 God of Consolation is no niggard
 of his Cordials; he pinches not, he
 spares not, but gites vs into our bo-
 some a good measure, shaken toge-
 ther, pressed downe, running ouer the
 withouth, sheweth by selfe and gird in
 the tribulation of Thanks. As Gods
 hand opened, & thine shut? Is Gods
 heart enlarged, and anishy bowels
 strained? I shall haue a Creator gite
 vnto the Creature a Cup of Conso-
 lation, a Cup brimfull, an ouer-flow-
 ing Cup, and shall not the Creature
 take vp (with the Prinsely Prophet)
 the

Subie for Query: Song. 1.

48

the cup of saluation: I will yet thus re-
quite the Lord, O ye foolish people and
vnhankfull? *Si ingratiū dixeris
omnia dixeris.* Give vnto the Lord all
ye his Saints. *Give vnto the Lord.*

Psal. 29. 1.

What will you giue? thanks: what
hisse can ye giue? not verball only,
but reall; nor in word alone, but in
deed and in truth; as the Apostle
witness the Ephesiāns, to walke worthy
of their vocation: such is my counsel
to all that haue tasted of this sweete
marrow and fatnesse; Walke worthy
of so great Consolations.

Ephes. 4. 1.

In series secondly, for instructi-
on, to make vs enamored with the
booke of God, that rich wardrobe,
and aboundant store-house of di-
uine comforts.

James. 5. 13.

If any be merry, let
him sing Psalmes, if afflicted let him
pray, and read too. Whether should
wee go for light but to the Sunne?
for water but to the Wel-head? Lo

Psal. 42. 1.

here is that fountaine of consolati-
on, as the Hart brayeth after the
rivers of water, so let thy disconso-
lated soule pant and thirst after
these Christall streames of liuing
water,

Psal. 45, 4.

Cant. 2, 5.

water, which issuing from the threshold of the Sanctuary, *makes glad the Citty of our God* Heere bee those Apples of Paradise, those flaggons of Wine, the true *Aqua vita*, which can fetch vs againe in our deepest *swoundes*, which alone can refresh vs in our greatest *Agonies*. Heere is the oyle of gladnesse, the *balme of Gilead*; heere wee may sucke, and be delighted; heere wee may milke and be satisfied. As for all other waters, either they are but streames issuing from this fountaine, & howeuer pure in the head, yet may bee corrupted in the channels or *pipes* through which they are conueyed vnto vs: or if they flow from any other *spring*, they are not liuing, but dead waters: not sweete but bitter streames, *corroding not comforting* the bowels into which they descend. All these comforters are *miserable comforters*, *Phisitians of no value*, drugges of no vertue. These sacred volumes are not vnfitly resembled by one of the *Ancients*, to an Apothecaries shop.

shop, richly furnished with salues for euery sore, with receits and remedies for euery malady. Our care and wisdom must induce vs so familiarly to acquaint our selues with the seuerall compositions, that in all our extremities, we may be able on a sodaine to fetch and cull out proper salues for any sores; fit receites against any distemper. *I had fainted* ^{Psal. 119.92.} *in my affliction* (saith the Princely Prophet) *if thy word had not stayed me up.* A wise man will haue his plaister ready, though his head bee not broken as yet.

The last vse serues for meditation. If there bee such store of comforts suggested to vs on earth, what thinke you is reserued for vs in heauen? The greatest measure of consolation we can haue here, is nothing in comparison of what wee shall haue ther. The disproportion is only not infinite: heere wee haue but the *first fruites*, there is the *haruest*; here our comfort is but in the *seed*, there is the *full croppe*; heere wee haue but the *earnest*, there is the inheritance;

heritance; heere but a few sparkles,
 there is the flame; heere but a few
 drops, there is the Ocean. Now it
 is distilled into our narrow moun-
 thed bottle, as we are capable to re-
 ceive it, drop after drop; then wee
 shall bee *bathed*; yea, *drenched* o-
 ver head and eares in a Sea of com-
 fort. This ioy is so great, that it can-
 not enter into vs, but wee must en-
 ter into it. So much that phrase of
 speech implies: *Well done good
 and faithfull servant, enter into thy
 masters ioy.* There is fulnesse of ioy,
 there are riuers of pleasures for e-
 uermore: such comforts as eie hath
 not scene, eare hath not heard; nei-
 ther euer can the heart of man con-
 ceine; Lord, *Giue vs euermore of
 this Comfort.* So much, if not too
 much of the connexion. We come
 now to the words in themselves
 considered; where the circumstan-
 ces first offer themselves to our me-
 ditation: the first is, the person to
 whom this priuiledge is entailed;
(see.)

Wee that are made partakers of
 the

Mar. 25. 21.

the Diuine nature; wee that are borne not of water but of the Spirit; Wee that are aduanced to bee a holy Nation; a peculiar people, a Royall Priest-hood: We that haue tasted of the bitter waters of *Morrah*, we know &c. There lies a notable Emphasis, (if you marke it) in this particule Wee; it is a word of restraint, and shuts vp the doore against all carnall Worldlings; and will not allow them the apprehension of so Diuine a truth. This Christian *Aphorisme* cannot bee conceiued; much lesse embraced, much lesse digested by a Naturalist. Wisedome hath hid these things from the *wise of this world*, Luke. 10.21. and reuealed them vnto *Babes*, and *Sucklings*: to such Babes as desire the sincere milke of the word, that they may grow thereby. The naturall man perceiueth not the things of God; neither indeed can hee: So *Paule*, 1. *Corinth.* 2. 14. He perceiueth not the things of God: there is his inability; neither can hee, there is an vtter impossibility. As soone
C may

A Christians soueraigne

may a brute beast conceive, discusse, reason, and discourse of the things of men, as a man in his meer naturals, comprehend the things of God. *This knowledge is beyond the sphere of Nature; and wee are guided to it by a higher principle. This is one of those deepe mysteries of Godlinesse, into which the very Angels desire to pry; an vnwise man knoweth it not; a foole cannot understand it.*

These Ceelestiall thoughts, transcend his dull capacity: tell a worldling of the *Peace of God* which *passeth all understanding*; mind him of a *ioy which is glorious and vn-speakable*: assure him, there is a royall priuiledge peculiar to the chosen of God; that *All things shall worke together to the best of them that loue God, &c.* You shal seeme to him a *Barbarian*, or (as the *Athenians* censured *Paule*.) you must passe for a *babler and broacher of new Doctrine*; nay, *Festus* verdict will be your lot, *much deuotion hath made thee mad.* If hee himselfe discourse of them,

Philip. 4. 7.
1. Pet. 1. 8.

Act. 17. 18.
Act. 26. 24.

them, it is but Parrot-like, he speaks by rote, he know's not what; uttering the Sentence, when he vnderstands not the sense. Let his *Wine and Oyle encrease*; Let his *Comes Calue and cease not*; Let him haue his *portion in this life, Esau's Patrimony*, the fatnes of the earth, & fulnes of bread; like the *Cocke* in the Fable hee will preferre one *Barley-corne* before the richest *Iewell* which the earth can afford. Giue him *Hay, Prouender, Huskes, and Acornes*, the *Leekes and Onions* of *Egypt*; he will not sticke to bid much good may your Spirituall consolations do you; let mee inioy the present comforts of this life: I shall neither enuy your hopes for the future, nor desire them. Let me haue the *Res*, the possession and fruition of my desires, take you the *Spes*, the expectation of I know not what *golden Mountaines*, which your crackt braines promise to themselues. *One Bird in the hand, is better then two in the bush.* As our Saviour spake sometimes to the woman of Cana-

A Christians soueraigne

an, if thou knewest the gift of God, and who it is that speaketh vnto thee, thou wouldst haue asked & he would haue giuen vnto thee of the water of the Well of life to drinke freely. So say I vnto thee, O thou silly sottish *Muck-worme*, if thou couldst but tast the delicacy of this *hid Manna*, this Angelicall prouision, this super-coelestiall and soule-rauishing consolation, with which the Righteous Man is dayly, hourely, solaced; how wouldst thou loath the dirt and dung of this world? How wouldst thou (with *Dauids* Worthyces) breake thorough a *whole host of Philistims* to get but a few drops of the water of this *Bethel*; which now is powred forth vnto thee (as it were) by *pale-fuls*, and thou sufferest it to bee spilt on the ground; nay, tramplest it as mire and dirt vnder thy feete. But what do I wasting my spirits, and abusing your patience, while I direct my discourse to the *belly*, which hath no eares? I will now addresse my selfe to the hungry empty soule. Is there any

any heere whose bowels are kindled, whose affections are enflamed? Is there any, that longs to haue a share in this inestimable Treasure? That longs to sip of this cup? I know no surer way, no better counsell can bee giuen him, then to interest himselfe in the *society of the Saints*. Labour to bee of that *communion*; bee one of that *Incorporation*, and this prerogatiue granted to them, will not bee denyed to thee. If thou bee involved in this (*We*) if made partakers of this Diuine nature, thou shalt bee made partakers of this diuine Consolation: the Saints are indeed the onely true *Good-fellowes* which haue all things common. This (*wee*) is not onely an *exclusiue* particle, to shut the doore against the wicked and prophane hand that would be snatching at these dainty morsels, but also an *inclusiue* particle, opening the doore wide to the feeble hand of all weake palse Christians; for whom God hath spred this *Table*, furnishings it euen in the wilderness.

A Christians soueraigne

Least any should thinke this Table common for all commers, tagge and ragge : *Paule* appropriates it, points vs to the guest inuited, (*We, and wee onely*.) Least any should thinke this Table proper to *Paule* onely; hee enlargeth himselfe to shew how it is common to all Christians : (*wee, and all wee.*) Hitherto of the parties to whom this truth is intended and entailed; it is more then high time that wee proceed to the manner how it is deliuered, implied in the next word (*Know.*)

(*Wee know* :) a word that imports both the perspicuity and certainty of this diuine *Aphorisme*. This knowledge was no bare *speculation*, but a practicall *observation*; not a meere Notion or naked conception of the braine, but a well grounded and settled perswasion of the heart. *Wee know* not theoretically onely, but really; not speculatively onely, but experimentally; euery day, euery moment is this Scripture fulfilled in vs, and vpon
vs,

vs, that *all things worke, &c.* Againe,
(we know) that is; we may know it,
 we must know it, we shall know it.
We may know, if we doe not wilful-
 ly shut our eyes; if we do but care-
 fully obserue the carriage of God
 towards our selues, or any of the
 Saints, trace him in all his passages,
 you may easily sent out the print of
 his footsteppes; *Things revealed,*
belong to us and our Children. Wee
 ought, we must know it. Euery trade
 and profession of life, Cittizens,
 Schollers, Souldiers, the Gentry,
 Comminalty, Nobility, haue cer-
 tain prerogatiues annexed to them
 (not to touch vppon the highest
 ranke.) What man so simple as to
 bee ignorant of those priuiledges
 which are granted by custome, or
 fauour to the meanest occupation?
 What a shame were it then, for any
 professed Christian to bee viterly
 vnacquainted with so maine a pri-
 uiledge proper only to those of that
 coate? *Proprium Quarto modo* (as
 Schoolemen deliuer it) *omni Soli*
semper. Agreeing to all Christians,

onely to a Christian, and to a Christian alwayes. Nay, we shall know it, How euer in the times of our ignorance it may be hid from our eyes, that we cannot conceyue it; howeuer in the time of temptation, our hearts may be so vnsetled, that we cannot but doubt of it, yet sooner or later, first or last, we shall attaine to this *plerophory* of our Apostle, we shall see clearly, beleue confidently, and acknowledge feelingly, that *All things worke together, &c.*

This *Mysterie* is not revealed fully at the first dash. The bright lustre of so glorious a light, if it should sodainly breake out vpon vs, would doubtlesse dazle our dim *Orb* of sight. We see it first darkely as in a cloud, confusedly (as it were) a far off: in proceesse of time, more clearly, more distinctly, as yeares and experience should teach an aged Scholler.

The reason heereof is euident. This Knowledge is the *Mother* of all spirituall *Courage, Constancie, Patience, and Perseuerance*. This is the wise

wise mans *harbour*, which secures him in the greatest stormies. What though the earth be mooued? What though the *Sea* rore & make a noyse? *Psal. 46. 2. 3*
The mountaines be tumbled into the middest of the Sea? What though the whole world bee in a tumultuous vprore, running into a *Chaos of Confusion*? That heart which hath planted it selfe on this *Rocke*, is no whit affraid of euill tydings, stands as *Mount Sion*, which cannot bee moued. Why? It knowes that wise *Pilot* which sits aboue, does not on-ly see whateuer fals out in the *glassy Sea of this world* (amiddest all the weltrings and changes of the same) but so disposes of euery particular accident, that it turnes to the generall good of his seruants. The *Merchant venturer* puts to Sea, rides out many a bitter storme, runnes many a desperat hazard, vpon hope of a gainfull returne. The *stout Souldier*; takes his life into his hand, runnes vpon the mouth of the *Canon*, dares the *Lion in his owne Den* vpon hope of victory. Euery man
 hazards

hazards in his calling, yet are but vncertaine Venturers, ignorant of the issue. The *Greed, Aduenturer*, seeking to encrease his stocke, loses many times both it, and himselfe. The *Couctous Souldier*, gaping after spoyle and victory, finds himselfe spoyled, captiuated. But the Christian runnes not at vncertaine, he is sure of the *goale* when he sets forth. We are sure of the *day* before wee enter into the *field*: we may *ante victoriam Triumphum canere*, sound the *Triumph before the victory*. When we put on our *harnesse*, wee dare boast as he that puts it off before a stroke be stricken. We know wee shall be *more then Conquerours*, thorough *Iesus Christ*. What made that stripling *Dauid* (that Noble & Diuine *Sparke of Magnanimity*) runne hastily to encounter with that *Gygantean Monster, Goliath*? He knew *Iehouah* would close his Enemy in his hand? What whetted *Gedeons valour* to march on so boldly with a handfull of men, and a few *earthen pitchers*, against so numerous an

1. Sam. 17, 37

an hoast of armed *Midianites*? He ^{Judges 7, 15.} *knew* the euent, God assured him of *victory*. What encouraged the three *Children*, and so animated them, that they ran as willingly into the *hot fiery Furnace*, as it were to a *bed of Doune, or Roses*? They *knew* they ^{Dan. 3, 17.} God was able to deliuer them. Why should we then be affraide (if our Lord and Master call vs forth) to grapple with the *Goliath of Affliction*, to encounter with a whole hoast of *crosses*, to drinke of the bitter water of *Marah*, or to vndergo the *fiery Tryall*? Lord strengthen our *faith*, that we quaille not in the day of *Battell*, but rather by that *Eagle eye*, piercing through the uncomfortable *mistes and clouds of Affliction*, we may behold that comfortable close, how this *bloud-red Sea* shall but minister to vs a *passage* to our heauenly *Canaan* Pardon my iust indignation, if in the falling off from this point, I fal foul upon those fresh-watered & white liuer'd *Souldiers*, who sailing vpon the rough seas of this World, are *gashed* with euery storme, and
frigh-

frighted with euery *gust*. The least apparant danger setteth them quite besides themselves, & driues them into *Dauids* diffident conclusion; *I said in my heart all men are lyars*: Or makes them cry out with *Peter*, *Master saue me, I perish*. Whence this? but because we look only *on things which are seene, not on things which are not seene*; because wee liue by sight and sense, not by faith. (*Hinc illa lachryma.*) Hence those feares, those teares, those vnlawfull shifts plotted and practised to wind our selues out of such greuous perplexities. These haue no faith, or at best are but men of little faith, as our Sauour increpates his Disciples, if their *incompleta* were come to full growth to a *perfecta*: they wold doubtlesse stand still and *behold the saluation of the Lord*. They wold say with *Paul*, *we know that al things &c.*

Thus are we false ere wee are aware, into the *body* of our Discourse, these *skirts and Subburbes* haue led vs into the *heart* of the City. If any thinke I haue dwelt too long

long in the *Portall*, let this content them, we are now in the *Palace*: we haue beene long in cracking the shell, that your appetites might bee whetted to long for the kernell.

(*All things* :) Not, few not many, but (*All*) none excepted (*worke together*.) Many and sundry Agents are found in the world, whose course and scope, whose aime and ends, and actions are not the same; they communicate not their secrets each to other; yea, their intentions are *diners*; nay *aduerse*, one thwarting, crossing another; yet the ouer-ruling *Prouidence* of that *supreme Moderator and sole Monarch of Heauen and earth*, so swaies all subordinate and inferior instruments, that in the midst of their mutuall iarres and oppositions, they conspire in a sacred *Harmony*; as if they were entred into a *holy league*, or some *sacred combination* for the good of his chosen: where euer they be in respect of their places, whosoever in regard of their per-

persons, howsoeuer dis-ioynted in regard of their affections; all their proiects and practices *tend* or shall *turne* to the good of the Elect. If I were discoursing among *Philosophers*, me thinks they might excellently be shadowed out by the *Reuolution of the Heauens*. Euery *Planet* moues in it owne proper *Orbe*; their motions are not all alike, but various; nay, opposite each vnto other. Hence those different *Coniunctions*, *Oppositions*, and *Aspects*, of the *Planets*; yet by the wheeling round of the *Primum Mobile*, they are brought about to one determinate point. If I were to discourse among *States-men*; I would with them to obserue the wise and politicke carriage of a *Provident Prince*; who meeting with *opposite factions* in his State; while each man takes his owne way, one seeking to vndermine another; he serues his owne endes, of both so wisely managing the good, so powerfully ouer-awing the bad, that all turnes to the common good: I leaue the *Ambasc*,

to the iudicious Reader.

(For good:) So some Interpreters, for the *Best* so others: the former exposition is good and warrantable; the latter, I take is *Best* and most *Emphaticall*. There is a fourfold *good* incident to mankinde; *Naturall*, *Ciwill*, *Spirituall*, *Eternall*. *Naturall*, which respects the good of our bodies; the *Ciwill*, the good of our states; *Spirituall*, the good of our soules in this life *Eternall*, the happinesse of body and soule both in the life to come. The *Naturall good* is common to man and beast; the *Ciwill* is common to the wicked with the Godly; onely the *Spirituall* and *Eternall*, aduances the righteous as much aboue the prophane, as the *Ciwill* aduances a Man aboue a Beast. It is apparant enough what *Good* the Apostle driues at, not euery *good* but the *best good*; not the *Naturall* or *Ciwill good*: (both these vanish as drosse in the furnace of affliction:) but the *Spirituall*, the *Eternall good*, which abides the fiery triall, and as pure Gold

A Christians soueraigne

Gold is refined, rather then empaired by it. *All things shall worke for their good*, that is, shall make for the good of their soules, for their eternall good; shall further their *Sanctification*, their *Saluation*; shal make them more *holy* heere, more *happie* hereafter, more *gracious* on earth, more *glorious* in heaven.

A *Paradox* which foundes harsh, and must needs grate the eares of a carnall *Nichodemus*, a conceit most absurd in the iudgement of flesh and blood, contrary to sense and experience; no meruaile if a *worldling* will not subscribe to it. Who more base, who more contemptible in the eye of the world, then the *Generation of the Iust*? No men more miserable, so berounded and enuironed with euilles, that they cannot looke beside their miseries: all things conspire to mischief them: What a straunge assertion, beyond all beleefe is this of our Apostle, that *all things worke to their good*. What *all things* (sayth the Father?) what, all *euill*? what, *sinne*?
what,

what, *Affliction*? (He that puts the ^{Immo & pes:} question, affoyles it) Yea, *all things*.
A large word, of a wide extent, yet not too large. *Generall assertions* auaille little, the whole waight of our comfort, lies in the induction of *Particulars*. Giue mee leaue therefore to run through *all things*; and to extract this *Quintessence* of consolation from euery thing.

For Method-sake, we will range them into two Heads; either they are *Good*, or *Euil*. That al *Good things* turne to the *good* of them that are *Good*, will easily be granted of all: Briefely then, all *Good*, whether *supreme* or *subordinate*. *Supreme* God himselfe, whether we consider him in his *Nature* or *Workes*. For his attributes, His *Wisedome* is their *Pilot*, his *Power* their *Bulwarke*, his *Faithfulnessse* their *Anchor*, his *Providence* their *Purueighor*. His *Iustice* keepes them from *Presumption*, his *Mercy* from *Despaire*. His *Omniscience* serues as a *Bridle*, to curb them from doing euill. *The Face of the Lord is against them that do euill*; as

Psal. 34. 16.

Mat. 6. 4.

a *Spurre* to encourage them to all good Duties. *He that sees in secret, will reward them openly.* In a word, they love him for his goodnesse, feare him for his greatnesse, and imitate his Holinesse.

Hosea 3. 8.

1 King. 19. 12
13.

As for his *Workes*, if towards them in particular, sometimes hee speakes out of the whirlwind; The *Lyon* roares, then all the Beastes of the field tremble. This rough *Dealing*, however it perplexe them for a time, yet makes them more careful to please him, more fearfull to offend him. Vsually he speakes to his owne in a gentle still voice, and discourseth with them in a familiar Language: then they walke vvith God as *Enoch*, talke with him as *Moses*, conuerse with him as *Abram*, supplicate to him, as *Dauid*, *Iosuah*, *Samuel*, *Daniel*. If towards Others, generally: Sometimes hee workes by *meanes*; then his *Glorie* shines sufficiently: they ascribe the praise to him, who both appointed the meanes, & gaue the blessing to that meanes he had appointed.

Some-

Sometimes hee workes without
meanes; and then his *Glorie* giues a
 farre greater lustre: they cry out
Digitus Dei est. Somtimes he works
aboue, against meanes, then indeede.
 his *Glorie* shines out most brightly
 this fills them with wonder and a-
 mazement, causing them to breake
 out with the Apostle: *O the deepe-
 nesse of the wisdom & power of God,
 how vnsearchable are his iudgements
 and his wayes past finding out!* Rom.
 11, 43. God the Father is their Cre-
 ator, and Preseruer; God the Sonne,
 their Sauiour and Redeemer; God the
 holy Ghost, their Sanctifier and Com-
 forter.

This is the fin-
 ger of God.
 Exod. 8. 19.

As God the supreme Agent, so all
 Creatures in subordination to his
 will, worke for the good of his
 Chosen, *Whether Men or Angelles*.
 Lower we may not descend, least
 our discourse know no limits.
Angels: what's their office? are they
 not sent forth as *Ministring Spirits*
 for the good of the elect? Heb. 11, 14
 In our Infancie, these *heauenly peeres*
 carry vs in their *Armes as Nurses*,
 D 2 least

Pla. 91. 11, 12

least we should dash our feet against a stone. In our Nonage, they serue as

Acts 12. 7.

Tutors or Gouvernours, secretly instigating vs to good, dissuading from euill. Are we in prison? they can knocke off our Fetters, open the

2 King. 19. 35

Brazengates, and set vs at liberty to shift for our liues. Are we enuironed with an innumerable Hoast of Armed Enemies? they can slay a

Luke 16. 22.

Hundred and fourescore & fise thousand in one night. At our Death, they stand ready to receiue our flitting soules, and to carry them into Abrahams bosome. At the Resurrection, they gather the Bodies of the Saints from the foure Corners of the world.

Esay 49. 23.

(Men.) All Ordinances among Men make for them, whether Ciuil or Ecclesiasticall. Ciuill Magistrates are Nursing Fathers & nursing Mothers to the Church; as the shadow of a great rocke to shroud them from the rage of the wicked. Rom. 4. 44. Hee is the Minister of God to thee, for Good. What Good? That we may leade a quiet and peaceable life, in al godlineffe

Salve for euery Sore.

37

lineſſe and honeſty, 1 Tim. 2, 2. As *Magiſtrates* ſerue for their Temporal, ſo *Ministers* for their Eternall Good. Theſe are *Paſtours*, leading them to greene *Paſtures*, whoſe verie feet are Beautifull, becauſe they bring the glad tydings of *Saluation*. *Guides*, reducing thoſe ſilly ſheepe, wandering in the by-pathes of Error, into the way of peace. *Watchmen*, which ſtanding on the *Lords watch-Tower*, keepe Centinel; & when they ſee a plague, giue warning; that being (*pramoniti*) forewarned, they might be (*pramuniti*) fore-armed.

Pſal. 23. 2.

Eſay 52. 7.

Luke. 7. 75.

Ezek. 3. 17.

The word of God, is to them, that are ſaued, the ſweet ſauour of life vnto life, the Arme of God to Saluation, A light vnto their feet, a Lanterne vnto their ſteps; the two-edged ſword of the Spirit, piercing euen to the diuiding aſſunder of the Soule and Spirit, and of the ioynts & marrow, Heb. 4, 12. That heauenly Manna, Diuine Nectar and Ambroſia which nourifheth them vp to Immortality, as Oracles for Direction, as apples

2 Cor. 2. 16.

Rom. 1, 16.

Pla. 119. 105

A Christians soueraigne

of Paradise, and Flaggons of Wines for Consolation: a *Corasine* to eat out the proud flesh; a *Cordiall* to strengthen them in their greatest weakenesse. The *Sacraments* are the *Broad Seales* of the great King of Kings, to ratifie and confirme that *Magna Charta*, their *Great Charter*, whereby they lay claime to that *Immortall inheritance*.

For *Outward good things*, whether *Bona Animi*, *Bona Corporis*, or *Bona Fortuna*, euen these become truly good. The gifts of the mind, autenes of wit, is to them as that sword of *Alexander*, by whose keen edge they are made able to vntie or cut asunder the *Gordian knots* of all *Sophisticall Dilemmaes*. Depth of iudgement so grounds them in the knowledge of the Truth, that like Trees which haue taken deepe root, they cannot easily be tossed too and fro with euery blast of *Doctrine*; yea the gifts of *Reprobates* aduance the good of the *Elect*. Who may saue others, but themselves they cannot saue; like *Noahs Shipwrights*, that builded an
Arke

Arke for the securing of the Patriarchs, while themselves were swallowed up of the Deluge.

The Ornaments of their Bodies. The beauty of *Ester* made the whole Church of the *Jewes* fare the better. *Sampsons* strength was *Israels* Bulwarke, and the wracke of *Philistims*. The Gifts of Fortune (as we commonly terme them) are notably emproued by them. If they become Favourite to Great men, *Lot* *Ioseph*, *Dauid*, *Nehemiah*, *Mordecai*, rise and climbe. *When the righteous* Prou. 11.10. *are exalted, the City shall flourish.* If their Cup ouerflow, their Breasts be full of Milke, and their Bones full of Marrow; there worldly Wealth makes them rich in good Workes, to 1. Tim. 6. 18. *doe good, and to distribute they forget not.* Now they are Eyes to the blind, Clothes to the naked, Feete to the lame: their Morfels are neuer eaten alone, Iob 31, 17, 18 19, 20. &c. the loines of the poore shall blesse them.

My promise was not to dwell on this branch, which requires not confirmation, but onely illustration.

A Christians soueraigne

Why should I waste the time, in
 prouing what none denies? Here's
 the maine *Scruple*, a *Quare* not ea-
 sily assoyld: *What do all euil things*
turne to their good? I, *All euil too*, by
 accident, whether of *Sin* or *Punish-*
ment of *Sinne*; whether that of our
 first Parents, or what flowes from
 thence. That of our *first Parents*?
 Our Apostacie from God in the
first Adam, made way for the *incar-*
nation of the Second. Had wee not
 fallen in *Adam*, wee could neuer
 haue stood in *Christ*. Our Happi-
 nesse at the first was put into our
 owne hands; but how easily were
 we beguiled by that wily Serpent
 (like little Children, that will part
 with Gold for a Nut-shell :) to let
 goe God, *Heauen*, our *Soules*, and all
 for an *Apple*. Whereas now, this
Jewell is kept vnder locke and key,
 in the Bosome of God, conueighed
 to vs by our Head *Christ Iesus*; and
 as soone may Satan pull *Christ* their
Head out of *Heauen*, as snatch a
rib, a *member*, a *limbe* from his *body*.
 Loe how we haue gayned by our
 losse:

Salve for euery Sore.

41

losse: our Happinesse is enlarged,
confirmed, & we may triumphing-
ly conclude with the *Philosopher*:

Ἀπολαύσας ἵκεν καὶ ἀπολαύσας.

*Wee had perished, if we had not peri-
shed.*

That which flowes from our *first*
Parents, whether *Originall* *Corrup-*
tion, or *Actuall* *Transgression*. *Ori-*
ginall *Corruption*, howeuer it sticke
close to all the sonnes of *Adam*, as
an *Hereditary* *Leprosie* bred in the
flesh, & wil not out of the *bone*. Wel
may it bee subdued, rooted out it
cannot be. If it doe not *Regnare*,
it will *Inhabitare*. So hath it fret-
ted into our *Nature*, as the *Lepro-*
sie eate into the walles, that it can-
not be scraped out till the house be
pulled downe; like that *poysoned*
Vestiment which the *Poets* faine was
giuento *Hercules*, that would not
off till it had torne the skinne from
the *flesh*, and the *flesh* from the
bone. This *tainture* sieges on the
whole man in the *union* of the *Soule*
to the *Body*, and therefore cannot
be extirpated, eradicated, till the fi-
nall

nall separation of the *Body* from the *Soule*.

*Damnati pri-
usquam nati,
Aug.*

This *Fomes Malorum*, workes for their Good many waies. It serues to humble them; it lets them see, that they carry in them the *Spawne* of all Sinne, the source of all *In-pie-ty* lurkes in their vile Nature; that by Nature they are *Slaves to sinne*, *Vassals to Satan*, *Firebrands of Hell*, *heyres of Condemnation*; that they are naught, starke naught, worse then naught. Now the first step to Christianity, is *Selfe-Deniall*. If any man will be my *Disciple*, he must *deny himselfe, and follow me*. If the recognition of this *poysen* and *venom* which lurketh in the Nature of Man, and renders him more odious in the sight of God then a *Toade*, *Snake*, or *Serpent* can be hateful to vs, doe not make him out of loue with himselfe, I know not what will. Certainly, *Paul* was not enamored with his owne worth, when he cryeth out, *In me* (that is) in my flesh, *there dwelleth no good thing*. *Rom. 7. ver. 18.* It driues them to
Christ

Christ with lamentable sighes and groanes; *O miserable man that I am who shall deliuer me from this body of Death? Thankes bee to God thorough Iesus Christ our Lord, Rom. 7, 24, 25. verses.*

These diseased creatures, sicke as life can hold, how eagerly doe they run vnto the Physitian? accounting it a most singular Happinesse, if they may with the poore Woman in the Gospell) but steale a touch of the Hemme of our Saviours Garment, that so this Issue of Luk. 8, 43, 44 blood may bee stanchd, and this Spring of Corruption dried vppe, which of it selfe like a seething pot, is euer sending vp a filthy Scumme, Ezech. 16, 16. Ezech. 24, 6, 7 and like the raging Sea, is euer foaming out myre and dirt. Esa. 57, 20, 21

Actual transgressions, the cursed fruit sprowting from that roote of Bitternesse, whether Lesser or Greater, are made vsfull to the Elect. Smaller, in the Vnderstanding; Errours and doubting, occasions them to get a surer resolution, a scrupulous mind; (I meane not of such as are more
nice

I. Cor. 15.

nice then wise, which makes doubts where none is, and secke *knots* in a *Bulrush*.) Like those trees which are shaken of the Northerne windes take deeper root and stands firmer. The doubting of some few, make for the satisfaction of many. The *Corinthians* staggering in that high point of the *Resurrection*; gaue a hint to *Paule*, for the wiping out of all scruples both in themselves and others. No truths more cleare now then those which haue beene heretofore most controuersall.

Acts. 15. 39.

In the Affections. Their proane- nesse to anger, wrath, dissention, *Æmulation*, secret heart-burning, open distaste: These humane frailties make them more wary, more watchfull. *Paule* and *Barnabas* fall at variance, their discord breakes into a rent or separation; this separation tended much to the spreading of the Gospel. Howsoeuer, these slips let them see their owne weaknesse, now they know they are but men; now they learne to curbe their exorbitant passions, and will not be

be not so foolish as to lay the reines on the neckes of those vnruely horses, which if they once get head will indanger their owne necke and their Masters too. I but what shall we thinke of the greater euills?

Grosse sinnes howsoeuer they seeme to make *Hanocke* of the graces of the Spirit; like a *Thiefe* in the Candle wasting all, or like some blazing Comets prodigiously portending ruine and desolation to that Soule which is so fouly ouer-taken: yet out of this *Ranke poison* the Grand Physitian fetches a *Soueraigne Treacle*, vsing the blood of the *Scorpion* to cure the sting of the *Scorpion*. This turnes to their owne good, the good of their Brethren. To their owne Good many wayes, making them more humble, more meeke, more wise, more cautious, more wary, and more Zealous. These foule *Enormities* whereby they become *Publike scandalls* to God and Man, are those stinging *Corazines* which eate downe that *Pride of heart, and selfe-conceitednesse,*

nesse, to too much overweening their owne worth. A sinne which though it make little noise in the eares of the world, yet appeares farre more odious and abominable in the sight of God, then those Carnall fleshly sins which the world censures so deeply.

Gal. 6. 1.

Secondly, as it make them more humble in themselves, so it renders them more gentle to their Brethren. *If any man be fallen by occasion into any fault, restore such a one with the Spirit of meeknesse* is the Iniunction of the Apostle. Those *Phisicians* which neuer felt paine themselves, handle their weak *Patients* more rigidly and more roughly. God suffers sometimes euen Famous and Eminent Men; (*Starres of the first Magnitude*) to fall fearefully into *grosse sinnes*, that they might put to their helping hand; to raise vp others more willingly, and instruct them more feelingly.

Thirdly, it makes them more wise and wary. The *Burnt childe* wil dread the fire. No wit so good as that

that which is deere bought. *Proverbs 13, 10,* even fooles by suffering are made wise: he is a Foole and a Mad-man both, that will stumble twice at the same stone. These *No-cumenta* are to them *Documenta*; If they learne wisdom by *other mens harmes*, much more by their *Ownes*. Such falles and shrewd knockes, teach them to looke before them, and euer after to take surer footing. As these *grosse escapes* tend to their owne Good, so to the Good of their Brethren, for their Comfort & Caution.

For Comfort: How many thousands had beene plunged into the Gulfe of Despaire, had they not bene vpheld by the miscarriage of some few of the Saints? Hast thou bene an *Adulterer*, a *Murtherer*, violating the *Bedfirst*, and then embruing thy hands in the blood of thy Brother? *Dauid* comes to thee if thou canst *Beleeue and Repent*; dispaire not: I robbed my loyall subject of his wife, of his life, and yet I was restored to the ioy of my saluation. *Psalm 51, 12.*

Psalme 32.5. *tion. I confessed my sin, and the Lord
 forgave mine iniquity.* Hast thou bin
 a griping Extortioner, a proling Catch
 pole; grinding the faces of the poor,
 and selling the needy for shooes?
 Zacheus comes to thee, *Repent, Be-
 leewe, and dispaire not,* for I was an
 Oppressing-Exactor, an Exacting Op-
 pressor, yet *Saluation* came vnder my
 Roofe, and I was made the Childe
 of Abram. Hast thou bin a Bloudie
 Persecutor, an horrible Blasphemer?
 Paul comes to thee, *Repent, Beleewe,
 dispaire not,* I worried the tender
 Lambes of Christ (cruell Woolfe
 and Tyger as I was) & made much
 hauocke of the Flocke : my foule
 mouth belched out hideous Blas-
 phemies against God and Heauen;
 yet I found mercy, and became a
 Chosen vessell, of a Saul, a Paul; of a
 Persecutor, a Preacher of the Name
 of Christ. Hast thou beene a spoy-
 ling Caterpillar, a Robber by the
 Highway; whose whole Occupati-
 on was a Trade of *vilenesse* and *vil-
 lany*; one that had sold thy selfe to
work wickednesse all the daies of thy
 life,

Luke 19.9.

Acts 9.15.

life, and now art gasping out thy
last breath, thy heart strings readie
to cracke assunder, thy soule almost
torne from thy Body; the Theefe on
the Crosse cries to thee, Repent, Be-
leeue, and dispaire not. I knew no o-
ther Trade to liue by, but spoile and
rapine; this I practised, til the hand
of Iustice fastened my hands, and
feet to this wood; neither felt I
any remorse for my lewde course,
till I came to the point of death, yet
was I receiued into Paradise.

Luke 23. 43.

Wherefore are these things writ-
ten but for our Instruction and Com-
fort? These foule Crimes are recor-
ded not in hatred to them, but in
Loue to vs.

Rom. 15. 4.

For Caution secondly, Who are
we that we should presume of our
owne strength, when wee see the
weaknesse of those Braue Worthies?
Let him that standeth take heed least
he fall. If the tall Cedars of Lebanon
bee thus tossed, and in a manner
torne vp by the rootes; what shall
become of the shrubs? If the pillars
be shaken, how shall the rafters hold

1 Cor. 10. 12

E

our?

But? *Two questions between*

Thus you see, how the euill of
 sin, whether great or small; lesser or
 grosser, workes to the good of Gods
 chosen: no meruaile then, if the euill
 of punishment, the consequence of
 sinne, haue the same effects, whether
 inward or outward. Inward, whether
 spirituall desertion, or anguish of
 minde. These bee the unhappy
 twinnes of that cursed dam, spirituall
 Desertion. A sad and dolefull condi-
 tion it is, when the Father of lights
 shall withdraw the Light of his coun-
 tenance, which is better then life it
 selfe; when the Almighty shall be-
 come our enemy, and shall set vs as
 a Marke or But to shooe at: when
 his Arrowes shall sticke fast in our
 ribbes, and the venome thereof shall
 drink vp our blood. When the terrors of
 God fight against vs. When the Lions
 shall teare vs in peeces, and there is
 none to deliuer vs. When the Lord
 shall turne the deafe eare to our roa-
 rings, sighs, and groanes: We call and
 cry, but none heareth; yea euen to the
 Lord, but he answereth not. This for-
 ced

Psal. 4. 6.

Iob. 6. 4.

Psal. 13. 4.

red those sad complaints from the
man after Gods owne heart. Hast
thou forgotten to bee mercifull? Hast
thou shut vp thy louing kindnesse in
euerlasting forgetfulnesse? How long
(Lord) how long, wilt thou absent thy
selfe for euer? This made Iob a ter-
ror to himselfe. But, oh the vnspeak-
able Good which redounds from this
vnspeakeable griefe! First, this Ham-
mer breakes our flinty hearts. *A*
broken and a contrite spirit (O God) Psalm 51.17
thou wilt not despise. None more
comfortable, then such as haue wa-
ded through these vncomfortable
stormes.

Secondly. Therefore doth he ab-
sent himselfe for a moment, to en-
deere his presence, that wee might
greete him with a double welcome,
and not too easily forgoe what can-
not be obtained, without great diffi-
culty. The Spouse in the Canticles,
suffers her Beloued to stand knocking
without doores: though hee plead his
locke were wet with the droppes of the
dew: *Open my Loue, my Dore, my vn-*
defiled. The lazie fit was on her,

loth shee is to stir out of her warme nest, there he must waite and coole his heeles. No sooner doth the *Bridegroom* out of a iust distast draw backe, but she comes to her selfe, sees her folly, casts off her li-thernes, starts vp, forth of Doores she gets her; seeking, enquiring him *whom her soul loued*, she pursues him (as it were) with *heu and cry*, resolves neuer to giue ouer seeking (though beaten and buffeted blacke and blew) till shee haue found him; and then clasps hands about his necke, and will bee sure to hold him faster then her owne life. The other brat and abortiue conception of that vgly monster, is *anguish of minde*. An insupportable euill. The *spirit of a man, can beare all infirmities*; but a wounded spirit who can beare? When Conscience writes bitter things against vs, and causes vs to possesse the sinnes of our youth, setting them in order before vs: who is able to endure the gnawing of this Chest-worme? Which is euer corroding our hearts like a
grec-

Can. 5.2.3.4.

Prou. 18. 14.

Iob. 13. 26.

greedy *Vulture*, and eating through
our bowels, like a *curſed viper*. Who
can endure the heate of this *Atna*
when it ſlaſhes the flames of hell fire
in our faces? Who can endure the
ſtroakes and ſtabbes of this *belliſh*
fiend, perſecuting vs (as it dogged
Brutus) with a drawne Sword, ſhea-
thing it to the very hilts in our hart?
of this *Snaky Aleto* ſtinging vs with
a perpetuall *Remorſe*. Euery new
finne is (as it were) a new *Snake*, e-
uery renewed act of finne, giues a
new ſtab; euery ſtab more mortall
then the biting of a *Serpent*, or ſting
of an *Adder*, *Prou. 23. 32*. Yet euen
theſe *teares*, are the *foode of Angels*;
theſe *ſighes* ſweet *muſicke* in the
eares of God; that *griefe*, the *ioy of*
heauen. By this rough tract & thor-
ny path, their feete are guided into
the way of *Peace*; theſe *Agonies* make
way for the *Prince of Peace*; who
came not to *Call the righteous*, but *Mat. 2. 17.*
ſinners to Repentance. *Sinners*, that
labour and are laden with the weight *Mar. 11. 28.*
of their ſinnes; to them he giues that
peace which *paſſeth all underſtan-* *Philip. 4. 7.*
ding,

ding. Both these put together, carry an Image of Hell. *Spiritual*l *dis*-*sertion*, is that *pœna Damni*, punishment of losse. *Anguish of minde*, is that *pœna sensus*, punishment of sense; an estate little differing from that of the *Damned*, save onely in Degree and Continuance. By these *Gates of Hell*, many times the dearest Saints of God, saile to *Heaven*.

If these inward *Evils* which doe pierce thorough our very soules, become thus profitable; much more those outward miseries, which though great enough, in themselves are but *Flea-bitings* in comparison of the other. May it please you to see this fulfilled in the *Generals*, in the *Particulars*.

Generally, all outward affliction works to their good: whoeuer plowes not with the *Heifer of the Spirit*, shall neuer unfold this Riddle; How meate comes out of the Eater; Sweet out of the Sowre; Honey out of the Lyon. Tribulation brings forth *Patience*; *Patience*, *Experience*; *Experience*, *Hope*, that maketh not ashamed.

Judg. 14, 18.

Rom. 5, 3, 4.

1 Cor. 4, 17.

med. The light & momentarie affliction of this life, cause to vs a far more excellent, an eternal weight of Glory. This Lesson the Holy ones learne in the Schoole of Experience, that howeuer no affliction but is grieuous for the time, not ioyous; yet after, it brings the quiet fruit of peace, to them that are thereby exercised.

Hebr. 12, 11

71.7.251022

They finde more solid ioy in suffering for Christ, then in all the pleasures of sin, which last but for a season.

Hebr. 11, 25.

Gods Sheepe thrine best in Salt marshes, his Corne is purest from Chaffe when it is vnder the Flaile: his Gold freest from drosse when cast into the fiery furnace: these stars shine brightest in the darkest night; their feet tread surest in the roughest way.

The Prodigall spend-thrift thinks not of Home till hee was pinched with Famine, & brought to a morsell of bread. Hagar was proude and pierke in the house of Abram, but gentle and tractable in the wilderness. Ionah lyes snoring and snorting in the ship; watching and praying in the whales belly. Those

Luke 15, 17.

17.01.1127

noble Vines, planted with Gods owne hand, would run wilde, into Luxuriant branches, and bee ouer-grown with many noisome lustes, were they not euē and anone pruned with some sanctified trouble.

Hosea 5.15.

In their affliction they will seeke mee early. While the Sunne-shine of Peace and Prosperity lasted, God sent his Prophets, rising vpearly, and lying downe late, stretching out their hands and throats al the day long: but these deafe Adders stoppe theyr eares at the voice of the Charmer, till the Aule of Afflictions come, then their eares are boared, then they seeke them as eagerly, as he sought him earely. Let mee then for the

Lamen. 3. 27.

Psal. 119. 71.

Generall conclude with Jeremy, It is good for a man to beare the yoke from his youth: with David, It is good for vs that we are afflicted: with Paul, All things worke together for the good of them that loue God.

For the Particulars: Priuate, Publike Calamities, make all for the best too. Priuate, whether in their Estate, or in their Name, or on theyr

Per-

Persons. In their Estate: Are they
 pinched with want and penurie?
 fed with pulse and water as Daniel, Dan. 1, 12.
 this lets them see, a little vvith the
 feare of the Lord, is better to the righ- Prou. 15, 16,
 teous, then great riches to the vngod-
 ly. How euer poore in this world,
 yet they are rich in God; and
 this corporall pouerty, fittes them
 for the Kingdome of God. They haue
 a Feast which the world knows not
 of. Besides, whether (I beseech
 you) hath better experience of the
 Loue, Goodnesse, and Care of his
 Heauenly Father, he that wallowes
 in his wealth, and sacrifices to his
 owne Net, or he who is fedde from
 hand to mouth as it were from hea-
 uen. Who will not pferre the
 course fare brought to Elias by
 those straunge Catorers the Ravens 1 Kings 17. 6,
 before all the dainties which were
 serued vp to Achabs Table?

In their Good Names. If their re-
 putation be blacke with infamy; if
 some stinking Fly be falne into that
 sweete Oyntment, which makes it
 putrifie, either this staine is drawne
 vpon

A Christians soueraigne

vpon themselves deseruedly, or
 some dirt is cast in their faces by
 the hand of *Malice* or *Envy*. What
 comes through their owne default;
 they beare it patiently, & improue
 it profitably These are the thoughts
 wherewith they entertaine them-
 selves. What? is it such a *hell* to bee
 in disgrace with Men, that a man
 had as good be *halfe hanged*, as haue
his credit cracke; oh what a hell is it
 to be out of fauour with God, to be
 shamed, discarded before *Men and*
Angels at the Generall Assise of the
 whole World ! What Malice or
 Envy casts vpon them if for a good
 cause, they *glory in that shame*, coun-
 ting it the greatest grace in all the
 world, to suffer disgrace for vwell-
 doing.

1 Peter 4.14.

Euils on their *persons*, vvhether
Diseases or *Death*. For *Corporal de-*
formities, God often recompences
 outward *defects*, with a supply of
 inward *Grace*. If *Naaman* the Sy-
 rian had not beene a Leaper in his
 body, the Leprosie of his soule (I
 feare) had neuer beene cured. How
 many

Salve for euery Sore.

many flocking to Christ for the cure of their bodies, obtained the saluation of their Soules; like *Saul*, who seeking for *Asses*, stumbled on a *Crowne*. As the outward man decayes, so the inward is strengthened. 2 Cor. 4, 16.

Could we performe in our health, what we promise on our sicke-bed; wee should liue more like *Angelles* then *Men*. Death it selfe, that King of Terrors to a natural man; as the Philosopher obserues, of all fearfull things, the most fearefull to them is but the *Gate to Life*. The *Sting* of this Serpent is pulled out, and they dare lay it in their bosome. It vvas first threatned as a *Curse*, The soule that sinnes shall Dye; it is now turned to a *Blessing*. If wee had our hope in this life onely, we were of all men the most miserable. Blessed are they that dye in the Lord, for they rest from their labours, and their Workes follow them. Their whole life, is a continuall *Combate* with the world, the flesh, and the diuell: euery day they bring home new *Spoyles*, new *Trophees*, but are neuer crowned til the last. These

Iob. 14, 18.

Gen. 2. 17.

1 Cor. 15, 19.

Reuel. 14. 13.

A Christians soueraigne

Judg. 16. 30.

Eccles. 7. 3.

1 Cor. 15. 42.

These *Sampsons*, make foule ha-
 uocke of their Enemies : many terri-
 ble slaughters and massacres do the
Philistims suffer from their hands,
 during their life; but the dead which
 they slay at their death, are farre
 more then those which were slaine
 in their life. They bow downe with
 all their might, the pillars of the
 clay Cottages fall, and at once they
 are auenged of all their *Aduersaries*.
 Thus is the day of *Death* better to
 them, then the day of their *Birth*;
 being indeed, the *Doomesday* of their
misery, their *Birth-day* of *Glory*. As
 for their *Carkasses*, which they leaue
 behinde them, as the *Snake* his skin
 in the *thicket*, that they might renew
 their strength as an *Eagle*; are they
 not committed as *Good seede* into
 the *Granary* of the *earth*, there to
 die that they may bee quickned ?
 Shall not those leaues which fall in
 this *Autumne*, at the *spring* of the *Ge-*
nerall Resurrection sproute forth a-
 gaine ? Sowne they are in *Corrupti-*
on, but shall be raised in *Incorrupti-*
on; sowne in *disbonour*, but shall bee
 raised

raised in Glory. With these very eyes
shall I see my Redeemer, sayd, that *Iob. 17. 26. 27.*
Mirror of Patience.

As priuate and personall miseries;
so publicke and Nationall Calamities
aduance their Good. Put the case,
some strange iudgement ouertake a
People which threatens nothing but
Ruine, Desolation, Destruction; a
iudgement, the very sound whereof,
would make any Mans eares to tingle
that heares it; a sweeping storme,
that beares all downe before it;
when the Lord (it should seeme)
intends To cut roote and branches, *Isaiah. 9. 14.*
head and taile, and wipe out their
name from vnder Heauen; this
makes for them many waies. Some-
times they are housed before
the storme. Tender hearted *Iosiah,* *2 King. 22. 20.*
I King. 14. 13.
good *Abijah,* upright *Hezekiah,* were
2 King. 20. 19.
they not all Gathered to their Fa-
ther in peace: and (as the Prophet
speaks more generally of the Righte-
ous) taken away from the euill to come. *Isaiah. 57. 1.*
Sometimes, they are shrouded from
the storme. Noah rides safely in a
well-pitch'd Arke, when the whole
world

Gen. 7. 23.

Gen. 19. 21.
22.

Exod. 10. 23.

Judg. 6. 39.

Ezek. 9. 6.

Jer. 40. 4.

world was couered with the waters of the *Deluge*. Lot escapes with his wife, and finds a shelter in *Zoar*, when *Sodom* and *Gomorrhah* were turned into *Ash-heapes*. Sometimes, they haue a *Calme* in the midst of the *storme*. There was light in *Goshen* when all *Egypt* was clouded with a thicke and grosse darkenesse. *Gideon's* fleece was dry, when all the earth was wet. The *Mourners* in *Ierusalem*, were secured in that *Generall massacre*. When *Israel* was led into captivity, then was *Jeremy* set at liberty. The Prophet finds more fauour with the Princes of *Babel*, then from the Peeres of *Israel*. Sometimes, (as vsually it falls out) they are enwrapped in the *Common Calamities*; yet that is in mercy to them, which to others becomes a iudgement.

For first, God euer threatens before he strikes. The *storme* hanges and hovers a long time over their heads, ere it fall. The messengers of God summon them to *Repentance*; lay open their sins, denounce iudgement. As

show

Ionah

*Jonah to Nineueh; yet forty dayes and
Nineueh shall bee destroyed. These* Jonah. 3. 4.
*peales sounded in their eares; those
visions presented to their eyes;
rouze them from the deepe sleepe of
Security; and now how doe they be-
stirre themselues; considering their
wayes, ransacking their hearts, re-
nouncing their sinnes; Preparing
to meete their God, with Asbes on
their heades, Sackcloth on their backs,
Teares in their eyes, Sorrow in their
hearts, Prayers in their lips, and ropes
in their hands.*

Secondly, admit the Sentence bee
irreuoicable, the Iudge be inexora-
ble, his wrath vnplacable: they haue
ioyn'd in the sinnes, and therefore
must share in the *plagues of their
Nation*: euen this is in fauour: they
are but corrected heere, that they
might not bee condemned heereaf-
ter. These plagues may kill them,
but cannot hurt them; they may
rent the garments of their bodies;
but their soule is invulnerable; they
do but shorten their misery, and
hasten their *Glory*. Yea, euen that
Spiri-

A Christians soueraigne

Spirituall iudgement, which of all others is most fearefull; makes to their aduantage.

Hof. 1.8.9.

If the *Golden Candlesticke* bee removed from one *Nation*, is it not giuen to another? The *Gospell* (like the *Sea*) it looseth ground in one place, getteth footing *elsewhere*. If the *Sun* set to one *Horizon*, it ariseth to another. The falling of the *Jewes*, was the rising of the *Gentiles*: when they were cast off with a *Lo-Ruhamah*, & a *Lo-anni*; to vs that were not the people of God, was it said, *Ye are the Sons of the liuing God*. When the shadowes of the *Euening* were stretched ouer *Asia*, the day dawned to vs in *Europe*. If our unworthinesse should depriue vs of this light, (*Quod omnia Deus Auertat*) it would doubtlesly bee giuen to a *Nation* that shall bring forth better fruits, adorning the glorious *Gospell* of our Lord and Saviour *Iesus Christ*, with their holy and *Christian* Conuersation, which wee haue foulely blemished with our horrible and hainous *Abominations*.

Thus

Thus you see, what a rich *Mine* of *Consolation* is heere conueighed vnto vs; a *Mine* that cannot be exhausted. The *Well* is deepe, the deeper we go still the sweeter it is: It is not the weake *Bucket* of our *shallow Capacity*, though let downe neuer so often, that can dreine this *Spring*. Much water haue we drawn vp already, and perhaps the Reader may thinke too much, yet nothing in comparison of what is left behinde. What is a drop to the *Ocean*? May I not safely and boldly conclude now, *All thinges; all Good, God, Angels, Men, the ordinances of men; Ciuill, Ecclesiasticall; gift of body, Ornaments of the minde, and estate: All euill, of sinne, Originall, Actuell; smaller, grosser; of punishment, inward, spirituall, disfection, horror of minde: outward, private miseries on their goods, good name, or persons: publike calamities: temporall, spirituall iudgements, all worke for the best of those that loue God.* Ere I proceed to the application of the point, I must cleare the way by remouing some

F

scruples,

scruples, which otherwise will lye as so many rubs to blocke vp our passage.

Psa. 30. 6. 7.

1 Kings 10. 15. 17.

Iob. 1. 10.

Gen. 39. 9.

How does all euill worke for the Good of Gods chosen, when euen Good things proue sometimes snares to the Righteous? Was not the man after Gods owne heart, puffed vp with his prosperity: I said I shall neuer be moued? Was not Hezekiah sicke of the same disease, who tooke so deepe a surfet of plenty, that the Prophet was forced to minister a sharpe purgation? To this I answer. For, the most part, as the Lord conferres his fauours vpon them; so hee giues them Grace to make a right vse of them: as he wrings to them waters out of a full Cup, so hee giues them a steady hand to carry this Cup without spilling. If they be hedged in with blessings as sometimes Iob, this hedge serues as a wal of brasse, wherby the suggestions of Sathan are Baracaded out. If at any time the tempter sollicites to any vnlawful suites, they retort that of Ioseph: *How shall I commit this great euill and sinne against God*

God, that God who hath laden mee
with his blessing, whose mercies are
renewed vpon mee euery morning,
and euery moment If at any time
they are left to themselves, it is but
for probation, for humiliation; to let
them see their owne weaknesse, the
worlds vanity, Gods goodnesse. Their
owne weaknesse, to leane with the
whole weight and streffe of their
bodies, vpon those broken reeds and
hollow Canes of Egypt. The worlds
vanity; which (as the Wiseman
speakes of riches) taketh to herselfe Prou. 15, 5.
the wings of an Eagle: If shee stoope
not to vs, we cannot catch her, if she
ierke from vs, wee cannot hold her.
No glasse so brittle as the glassy Sea
of this world. Gods goodnesse; that
held them vp so long from falling,
that kept them from perishing in
the fall.

But this is not my condition, will
some weakē soule pretend; I am no
whit bettered by my Crosses, or
Comforts; I find my heart too much Scruples of
minde.
elated in my prosperity; too much
dejected in aduersity; I am neuer wel

full nor fasting. Let the *Sunne* shine, who more *briske*? Let it be eclipsed, my iniurious diffidence and distrust of *Gods providence*, secret murmurings, and open repinings, get ground vpon me, and like ill weeds grow so fast, that I feare mee, the *seede of Grace* is (in a manner) choaked, stifled.

Answer.

Alas, silly Soule; Iudge not thy selfe according to *appearance* while the fit lasts. The *mist of temptations* haue now clouded thy soule; *A blind man is not fit to iudge of colours.* The *water* is now troubled, the *mud* raised, it is impossible to see clearely. The *Physick* may happily work churlishly, and for a Fit trouble the *Patient* more then the disease it self. Tell mee, doest thou not bewayle thy diffidence, impatience? Doest thou not strue and struggle against them with *might* and *maine*? Be of good comfort; we are not to deale with a rigid *Master*, but with a tender *Father*, that interprets the *desire* for the *deede*; and accepts of the *will* for the *worke*. Strue *manfully*,

fully, waite patiently, thou shalt see
and feele, that as all other crosses;
so this (which of all other thou esteemest
to bee the greatest crosse) shall worke for thy Good.

Hitherto wee haue satisfied the
Scruples of weake Christians: now
we are to grapple with a peruerse
generation. If all things, all euill;
yea, euill of sinne: if all sinne worke
for the best of them that Love God.
What doe I thwarting my Corrupt
Nature? What do I struing against
the streame? Why should I curbe
and checke my vnbrideled Appe-
tite? Heereafter, I will let loose the
reines to all licentiousnes; hereafter
I will Gratifie the flesh, and humor
it in all things: now may I follow
the swing of my licentious desires,
now may I sinne, that Grace may a-
bound; all will make for my Good.

Obiection 2.

The Apostle checkes this male-
part misconstruction, with a strange
detestation. *What? Shall I doe euill,*
that good may come thereof? God for-
bid. If any such hellish suggestions
be raised in our hearts; snib them,

Answers.
Rom. 6. 1.

Math. 16. 23.

*Quia Dei sunt
non sapit.*

O snib them, with a *Get thee behind me Satan, for thou understandest not the things of God.* Wilt thou surfet thy Body, that the Physitian may purge it? Wilt thou quaffe off a cup of ranke *Poyson*, because the *Antidote* is at hand? Wilt thou breake thy *head*, that the *Surgeon* may clap on a *Plaister*? Wilt thou sheath thy sword in thine owne flesh, *Mountebanke*-like, because there is a *Balsome* wil heale vp the wound? Some broken legges and armes, by a stiffe and hard *Callus*, are made stronger then they were before; wilt thou wilfully thrust thy legge or shoulder out of ioynt, expecting the like successe? What is, if this be not, to *Tempt the Lord, and to turn his grace into wantonnesse*? Nay rather, Remember (*O man*) how the glorious Gospel of God will bee *stained*, the Spirit of God *grieved*, the euill Spirit *solaced*, the weak *discouraged*, the wicked *emboldned*, thy Religion *questioned*, and thy Saluation *hazarded*. If this will not fright thee, Remember, hee that hath promised

mercy

Iude 4.

mercy to the penitent, hath not promised *Repentance to the obstinate*. *Repentance* is not at thy becke or whistle; thou mayest as well command the *Winde* to blow, the *Sun* to shine, as conuert thine owne heart. Remember, that true and vnfeigned *repentance* may secure vs from eternall torments, but cannot alwayes secure vs from Temporall Chastisements. In these Cases, *remissa culpa retinetur pœna*; howeuer God may forgiue the *sinne*, the *punishment* he will not forgiue. *Dauids* fault was remitted, yet hee smarts soundly for his folly; his *sweet meat* had *sowre sawce*. By that time thou hast beene as well scourged as *Dauid*, as well scorched as *Dauid*, thou wilt take heede of committing the like error, or thrusting thy finger into the same fire.

2 Sam. 12. 13
14.

Now the Coast is cleered, all obstacles remoued, Obiections answered, what should let vs from descending to *Application*? This *fountaine branches* it selfe into three streames, and yeeldes matter of

Instruction.

Consolation.

Exhortation.

Instruction.

It ministers *Instruction* to the Godly; to the *Wicked*. *Hearken vnto me yee that feare the Lord*. Beholde here an infallible ground, to euince the certainty of your Saluation. If all things aduance your *Good*, what can impeach it? What blocke can lye in your roade to Heauen? The greatest *rub* is *Sinne*. *Sin* (indeede) is that *wall of partition*, that s parats betweene vs, and our God. It is *Sinne* that hindereth good thinges from vs. *Sin*, is that *Misgates*, that *vaste gulse*, which intercepts the free and familiar entercourse of his fauours, and our prayers; the reciprocal exchange or commutation whereof, are the onely *Nerues* and *Sinewes*, that hold life and soule together. But if *sinne* it selfe, whither *Great* or *Small*, further *theyr Good*, what can hinder it?

Esay 55. 2.

Ier. 5. 25.

Luke 16. 26.

There is a *Viperous generation* lately sprung vp; an Egge of that *Cockatrice Pelagius*, (being as we supposed

fed long since chilled) is newly hatched, new warmth and life put into it, insomuch that it hath broken forth into a *flying Serpent*. It's strange and admirable to consider; how many *Learned Rabbins*, (not small *Clerkes*, wise enough, if not too wise in their owne conceites) bend their wits, busie their braines to stagger the *Saints*, and to beate them from their *Hold*; contending *tanquam pro Aris & focus*, that, *No-thing is more sure, then that wee cannot be sure of our Saluation*. What else meane those large Volumes, touching the *Apostasie* of the *Saints* (*De Apostasia Sanctorum*.) As if a man might be this day an *Heyre of Heauen*, the next a *firebrand of Hell*: This houre a member of *Christ*, the next, a limbe of *Satan*; to Day, a *Saint*; to morrow, a *Denill*.

As for a matter of life and death.

See how they are infatuated in the *Fore-front* of their booke, thus to contradict themselves. The very Title ouerthrowes the Tractate. What? The *Apostacy* of *Saints*; If they bee *Saints*, how can they then be

In ipso limine impingere.

Incorruptible.

They were neuer ours but in shew onely.

Mat. 22. 26.

be *Apostatates*? If they bee *Apostatates*, how can they bee *Saints*? What is, if this bee not, *Vno ore frigidum & calidum spirare*; To blow hot and cold at a breath. Surely, surely, if once a true *Saint*, that man can neuer be a total *Apostatate*; if once a totall *Apostatate*, that man was neuer a true *Saint*. These are *augustinus*. They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs. 1. Iohn, 2. 19. The beloued Disciple sure was not infected with the Sowre leauen, *Arminianisme*, his phrase then must haue beene inuerted. They were sometimes ours, but now they are not; for they are gone from vs; nay (saith Iohn) they were not of vs; intimating once their's, and euer their's; once a *Saint*, and euer a *Saint*. Certainly these great Clerkes erre not, knowing the Scriptures, nor the power of God; or else they forget themselues exceedingly, while they swim against the streame of Sacred writ; which speakes in another Dialect,
That

That the gift and calling of God are Rom. 11.29.
 without Repentance. Whereupon,
 the Apostle giues the Epithite:
 ΑΙΝΗΤΟΙ ΜΑΝΤΑ ΧΑΡΙΣΤΟΣ : That whom God
 loues once, hee loues for euer. That, in Ier. 32.36.40.
 him there is no shadow of change. Mal. 3.6.
 That, Christ hath prayed (and was Iames. 1.17.
 heard in that hee prayed for :) that
 their Faith faile not. Simon, Simon, Iohn. 17.9.
 Satan hath desired to winnow thee, 15.20.
 but I haue prayed that thy faith faile
 not. Their faith may faint, but faile Luke. 22.31.
 it cannot. They may haue their
 swooning fits, & terrible Agonies, but
 still (as Paul of Eutichus) their life is Acts. 10.20.
 in them. Whosoever is borne of God
 sinneth not, for his seed remaineth in
 him : neither can he sinne, because he
 is borne of God. 1. Iohn. 3.9. He can-
 not sinne the sinne vnto death. I
 know they may fall fearefully, as
 Dauid, they may fall frequently, as
 Peter. The Righteous man falls seuen Prou. 24.10.
 times a day. (I see no ground why
 it may not bee intended as well of
 their falling into Sinne, as into Af- Marke the op-
 fliction :) but totally, finally, they position.
 cannot fall. The Righteous man is an Prou. 10.25.
 euer-

eueraſting foundation. Be not diſmaied yee Select veſſels with theſe Bugge-beares; but go on boldly, courageouſly, and in ſpight of all oppoſition, maugre the malice of Satan, and all his inſtruments, hang out the Apoſtles ſlagge of defiance, preſented in the cloze of this Chapter. Who ſhall ſeparate vs from the loue of Chriſt: & verſe 35. Be perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall bee able to ſeparate vs from the Loue of God which is Chriſt Ieſus our Lord.

2. Inſtruction. Secondly, as Iron ſharpneth Iron; as the Sunne is ſeene beſt by his owne light; ſo Scripture interprets Scripture, and this place giues light to many other places. Many excellent promiſes are made to the Righteous, concerning bleſſings, Temporall; that in times of famine they ſhall haue enough; that, though Thouſands fall on their right hand, Ten thouſands on their left, the plague ſhall

Iob. 5. 20.

Pſal. 34. 10.

Pſa. 91. 5. 6. 7.

shall not touch them: and yet *Iobs* ^{As poore as}
 penury is gone into a Prouerb. *La-* ^{Iob.}
zarus was glad to beg crums, and
 yet was starued to death: It is said,
 they that feare the Lord *shall want* ^{Luke. 16. 21.}
nothing, when as he that was Lord ^{22.}
of all had nothing: not so much as a
 house to harbor him, or a pillow
 to rest his head on. We see by ex- ^{Mat. 8. 20.}
 perience how *they* are plagued and
 die like other men. The limitation
 is heere expressed, which is onely
 there intimated. The *Sword* shal not
 raze their skinne, nor *pouerty* en-
 croach vpon their estates; the *Pest*
 shall not poison their bodies if it be
 for their *Good*, as the *Psalmist* in
 pregnant termes; *They shall want* ^{Psa. 34. 10.}
nothing that is good for them. If it be
 good for them to bee kept low in
 their fortunes, to haue their bodies
 pinched, and their mindes preplex-
 ed, they shall not want that neither.
If good things may proue their bane,
they shall not haue them; if euill
things may do them good they shal not
want them.

Hitherto wee haue spoken to a
 peo-

people, whose eares are boared;
 now wee must charme the *Deafe*
Adder. As this Doctrine serues to
 informe the *Godly*, so to instructe,
 and withall to affright the *Wicked*,
 whose cursed *Machinations* are
 layde as deepe as hell to *Ruine the*
Good Man. *Vaine Men*, why doe
 you goe about to mischiefe those,
 whome the *Almighty* purposes to
 aduance? Hath the *Lord of Hoastes*
 engaged *his Honour*, and plighted
his Faith, that *All things shall worke*
for their Good, and will yee seeke
 their *Hurt*? Tell me, are ye *stronger*
 then *God*? Will ye be *euertime* fight-
 ing *against God*? Shal the potsherd con-
 tend with his *Maker*? Is there any
 possibility of crossing his *designes*?
 Is there any *Knowledge, Councell, or*
Vnderstanding against the *L O R D*?
 Will you euer bee snatching at the
 Signet of his right hand? Will yee
 euer be raking in the *Apple of his eye*?
 Be wise now therefore, O ye *Kings and*
Learned, yee that are *Princes of the*
earth: Touch not his *Annoynted*, and
 doe his *Prophets no harme*. P^{sa}. 2, 10
 He

1 Cor. 10, 22
 Acts 5. 39.

Prou. 21. 30.

Zechar. 2, 8.

Psalme 2, 10.

He will rebuke Kings, and ouer-turne Psal. 105. 15.

Kingdomes for their sakes. Hec will translate Crownes, from *Agypt* to *Asbur*, from the *Caldees* to the *Medes*, from the *Medes* to the *Persians*, for the good of his Church.

Well may you vex his *Chosen* for a time, but hurt them you cannot.

Well may the Lord vse you as *Scullions*, to scoure these *Vessels of Honour*

when the rust is eaten in too farre; or as *Roddes* to scourge his vnruely Children. *Asbur* is the rod of mine Anger, and the staffe of mine

Indignation: I will send him vnto a Esay 10. 5. 12 dissembling Nation, Esay 10. 5. 12.

But when the rust is scowred off, the *Scullion* shall haue his paiment.

When the Childe is corrected, the

Rod shall be cast into the fire. O Re- Psalme 14. 4.

member this, ye that forget God; that Psalme 79. 3.

deuoure his people as it were Bread, and shedde their blood as water in the

streetes: He that sits aboue wil speake Psalme 2. 5.

to you in his wrath, and vex you in his displeasure.

You doe but rowle a great stone vpon a steepe Rocke, which will

tumble

tumble back vpon your own heads
and grinde all vnder it to powder.
*Woe to them that offend any of these
little ones, it were better that a Mil-
stone were hanged about theyr neckes,
and that they were cast into the Sea.*
Math. 18, 6. Would to God, that
Romish Strumpet, that hath dyed her
Garments in the redde blood of the
Saints, would but take this to hart,
and consider, whateuer Massacres,
and Treacheries she intends for e-
uill, shall be turned (as *Ioseph* to his
Brethren, concerning their malici-
ous proiects against his person) to
their Good; I perswade my selfe, out
of very malice, shee would cease to
be malicious, and out of very spight
shee would cease to bee spightfull:
shee would intend them no Euill;
that she might do them no Good.

Reu. 17, 4, 6.

Gen. 50. 20.

The maine vse of all is for *Conso-
lation*. Is the best still working for
vs till we get *Heauen*? What-euer
changes or chances befall vs; how-
euer we be tumbled and tossed too
and fro as a Lease shaken with the
winde, or as the stubble scattered
before

before the Whirle-winde. How-
euer we may bee counted the Off-
scouring of the world, the scumme of ^{1 Cor. 4. 13}
the earth; heere is our comfort, this
hard measure lastes but for a short
season.

Wee are now labouring vnder
the *Bricke-killes in Ægypt*; wee are ^{Deut. 32. 10}
now trauailing thorow a vast and
Roaring Wildernesse: no meruayle,
if we be stung with *Fiery Serpents*.
Euery day will bee better then o-
ther; euery day we approach nee-
rer *Canaan* then other. Our light
may bee ecclipsed for a time; the
Sunne will breake foorth. *Light is*
sown for the righteous, and ioy for
the vpright of heart, Psalme 97, 11.
He that leades vs into *Temptation*,
wil not suffer vs to be foyled in our
Temptations. Our crosses are *San-*
ctified, our fl. sh *mortified*, sinne *sub-*
dued, Grace *encreased*, our Glorie
shall be *perfected*.

Heere is our Comfort, in all our
crosses, losses; in all troubles and
tryals; in all our dangers and dis-

G stresses;

A Christians soueraigne

2.Tim.3.13.

stresses, we are sure to come off faire,
and gaine by the *Bargaine*. But it
shall not bee so with the vngodly,
they waxe worse and worse; de-
ceyuing, and being deceyued. It is
a sure rule in the Schooles, *Contra-
ria iuxta se posita magis Elucescunt*;
Contraries mutually opposed, lend
a lustre each to other: I hope ther-
fore, it will not be altogether ~~in-
conuenient~~, nor much beside our *marke*,
to shew you briefly and distinct-
ly, that as all things turne vnto the
good of the Good; so all things work
the bane of the Bad. As all things
further the *Saluation* of the one; so
all things helpe forward the *Con-
demnation* of the other.

The one, like the *Bee*, sucke good
out of euill, draw *Hony* out of the
sowrest *Herbe*: The other, like the
Spider, sucke venom from the sweet-
est *Flower*, and turne good into e-
uill. Nothing so Good which they
corrupt not, nothing so Holy which
they defile not. God, he is the chiefe
Good, yet his *Mercy* makes them pre-
sume;

Tit. I. 15.

Salve for euery Sore.

82

sume; his *Iustice* driues them to *dispayre*; his *Grace* they turne into *Wantonnesse*, his *Patience* encreases their sinne, and doubles their damnation, while they treasure vp vnto themselves; *Wrath* against the day of *Wrath*, Rom. 2. verse 5. They feare him *slauishly* for his *Greatnesse*, and *hate* him vnfeignedly for his *Goodnesse*. If *God the Father*, offer himselfe as a *Creator*, they rebell against him: If *God the Sonne*, offer himselfe as a *Redeemer*, they *Crucifie the Lord of Glory* (to themselves) *dayly*, Heb. 6. verse 6. If *God the holy Ghost*, offer himselfe as a *Sanctifier*, they resist despite the *Spirit of Grace*. Hebrew. 10. verse 29.

The *Angels* are vexed with beholding their abominations. *Magistrates* serue for their Terror: If thou do ill, feare; for he beareth not the *Sword* for naught; it is either to curb thee, or to cut thee off. *Ministers* are euer raking in their sores, & rubbing their gall'd backs, which makes

Rom. 14.4

A Christians soueraigne

- them kicke and winche, storme and fume like *Mad men*. What entertainment can they looke for, but that *Salutation* with which *Ahab* welcommed the Prophet, *1. Kings chap. 22. verse 8. I hate this man, because he neuer speakes good vnto me, but euill.* Or, as the Devils greeted our Sauour, *Marke 1. verse 24. Art thou come to torment vs before our time?* The Word of God, is vnto them the *Sauour of Death vnto Death*: this Light is as the shadow of death, their fore eyes cannot endure the glaring of the Sunne. The beating of those radiant beames on *Jonahs* head, neuer vexed him halfe so much, as those heauenly Rayes which a'e darted from the *Sunne of Righteousnesse*, torments their harts. You cannot deuise a greater plague then to let them fry in that flame. So it fares with *temporal good things*.
- Their Honour prooues but like the *Stoole of Eli*, as a *steepe Pinacle*, from whence they breake their neckes.

Make

Salve for euery Sore.

Make *Saul* a King, he will proue,
a Tyrant: make *Balaam* a Prophet,
he will proue a Wizard, a Sorcerer:
make *Iudas* an Apostle, he wil proue
a Traitor, a Denill. Their strength is
peruerted, and giues them an ad-
uantage beyond their Neighbours,
to powre in strong drinke, to follow
after strange flesh, and to shew them
selues the Diuels Nazarites, strong
to shedde innocent bloud. Their Beau-
tie is set foorth as traps and snares
to catch fooles: By this Beagle they
hunt for the precious Soule of a man. Prou. 6. 26.
Their fauour with Great men, is as
a Sword put into a mad mans hand,
whereby they wound themselves,
him that gaue it him, and all that
comes neere them. If those Beg-
gers get on Horse-backe, they take
a pride to see their Masters Lacquey
it on foot.

Let *Haman* bee promoted, the Ester. 3. 8. 9.
Iewes must be crushed, *Ester* 3. ver-
ses 8, 9. Let *Doeg* insinuate into
Saul, *Abimelech* with his Brethren,
shall soone be cut off. 1 Sam. 22. 9.

Ester. 3. 15.

Their Wealth makes them as churlish as *Nabal*, as cruell as *Dives*, not a crumme can bee spared for *Lazarus*. As sottish as *Ahasuerosh* and *Haman*, who fate surfetting and quaffing in the Pallace of *Sushan*, when the *Israel of G O D* were weeping & mourning in the *Cittie*, *Ester* 3, verse 15. Their *wit* makes them geering *Ishmaelites*, and scoffing *Iulianistes*; They vvill rather loose their *Friend*, nay their *Soule*, nay their *God*, then their *Iest*: and (if all Trades sayle) they can liue by their *Wits*.

Thus all *Good things* become cuil to them, much more all *Euill*. The sinne of their first *Parents* is set vpon their score. *Originall Corruption*, stripes them of all *Grace* and *Goodnesse*; renders them *Slaues* to *Sinne*, *Vassalles* to *Satan*, bindes them (as it were) in chaines to *condemnation*.

Lesser sinnes, make way for *Greater*; *Grosse sinnes* make them publike *Scandals*, odious to *God* and *man*,

man, ten-fold more the Children of the Diuell. Thereby their harts become *hardned*, *crusted*, their *Consciences seared* as with hot Irons, and themselues *stigmatized* with that *Brand* of *Caine*, and of *Iudas*, being left *Reprobate* to euery good *Worke*. 1 Tim. 4. 2.

As for euill of *Punishment*. Let God forsake them with *Saul*, 1 Sam. 28, 6, 7. 8. *1 Samuel* 28. verses 6, 7, 8. they will forsake God, and runne from his presence like *Cain*, turne *Vagabonds*. *Genesis* 4. verse 16. If the *Euill* of Gen. 4. 16. *Sinne* pursue them, and their owne *Conscience* haue raysed a *Heu* and *Cry* against them, with *Achitophell* they flye to a *Halter* for *Remedie*, and for feare of *Hell*, leape into *Hell*.

Outward Crosses do them no good. Esay. 1. 5. 7. 1. *Esay* 1. verses 5, 7. *I haue smitten them*, yet they haue not turned vnto me, is an olde *Complaint*; nay, much hurt. *Ahaz* in his *Affliction* transgresseth more and more, *2 Chro.* 28, 22. The wicked King cries out,

2 Kings. 9. 33.

Iob. 2. 6.

This euill comes from the Lord, shall I serue him any longer? 2 Kings chap. 6. verse 33. Iobs Wife, will Curse God, and Dye. Iob 2. 9.

2 Chro. 16.
12.

M. Perkins in
gouernment of
the tongue.

Is their *Credite crackt* ? They grow as shamelesse now, as they were gracelesse before; proclayming their sinnes (as *Sodome*) and fearing neyther *God*, nor *Man*? Is their *state impouerished*? They stick not to put forth their handes to vnlawfull shiftes, adding *Sin* to *Affliction*. In the *Diseases of their Bodies*, with *Asa*, they seeke not vnto *God*, but trust to the *Physitian*. In *extreamity of paine*, they soone loose themselves and their *patience*; like the raging Sea, they vomit out their owne shame. In *Death*, they goe away lumpishly as *Nabal*, or ridiculously, with a *Sardonicall Laughter*, or desperately, like that Gallant, who spurring his Horse, till hee sprang aside into the water; as hee was tumbling ouer the Bridge, cryed out; *Horse, Man, and all to the Diuell.*

All

All this; is but the beginning
of Sorrow: Death giues them vp
to the *Gnawing of that worme which* Isaiah. 66. 24.
neuer dyeth: the burning of that
Lake which shall neuer flake, and
the scorching of those flames that
shall neuer cease. Death cuts off
their *Hope*, which endeth with
their Life, and giues life to those
Torments which shall neuer end.
Thus is their Life *Miserable*, their
Death *Lamentable*, their End *Dam-*
nable.

The last *Grape* which I shall
plucke from this Goodly Cluster,
and presse forth, is, An *Exhortation*
to Patience vnder the Crosse. If
all things shall worke for thy Good,
why dooest thou murmure and mu-
tine against God, because hee fol-
lowes thee with a *Succession* of
Crosses? Thy Afflictions are ma-
ny and great, tedious and grie-
uous; say not thou with *Caine*, *My* Gen. 4. 13.
punishment is Greater then I can
beare, Genes. 4. verse 13. What-
euer euill it bee that lyes so heauie,
whether on thy *Bodie*, *Name*, or
State,

A Christians soueraigne

State, whether inward Temptation, or outward Tribulations, is it not for thy Good? Wilt thou be such an Enemy to thine owne Soule as to repine at thine owne Good? The Cup is bitter; I but happily the lesse toothsome, the more wholesome. Thy teeth are set an edge with eating sowre Grapes, this bitter Aloes must set them right. Thou canst happily make a shift to turne ouer a draught of Worme-wood Beere euery morning next thy heart. Is it not bitter as Gall? Is it not distastfull to the Palate? Why doest thou drinke it? Oh the Phisitian assures me it's for my good. Thou sufferest the Surgeon to launce thy raging vlcer, to lay a sharpe Corazine which may cate downe the dead flesh. It stings cruelly, smartes terribly, yet thou endurest it patiently: Why? The Surgeon tells thee, it is good for thee. If the Grand Phisitian of thy Soule, prescribe a bitter draught next thy heart, murmure not; if that skilfull Soule-Surgeon clap on a Corazine,

mur-

Salve for euery Sore.

91

murmure not; hee assures thee it's
for thy Good. Stay not here neither;
this will reach thee, to vndergoe
thy trouble not onely patiently, but
chearefully; according to that of the
Apostle, *Reioyce in Tribulation:*
Why? Tribulation, brings forth Pa-
tience; Patience, Experience; Experi-
ence, Hope, that maketh not ashamed.

Rom. 4.3.4.5.

Oh the sweete Fruite that growes
from this bitter roote! S. James se-

James. 1.23.

conds Paul. My Brethren, count it
great ioy when you fall into diuers
tentations: knowing, that the trying
of your faith bringeth forth Patience;
and let Patience haue her perfect
worke. Set before your eyes, that
Mirroure of patience: remember Iob
when crosses came thronging thick
and threefold one vpon the necke
of another, like a showre of haile-

shot; yet the Holy man possesses his
soule by his patience. Set before

Luke. 21.19.

you, that *Mirroure of Mirrours*, the
Sauour of the vworld; how willingly
did hee drinke of that bitter Potion.

Mat. 26.39.

Blessed is the man that endureth

James. 1.12.

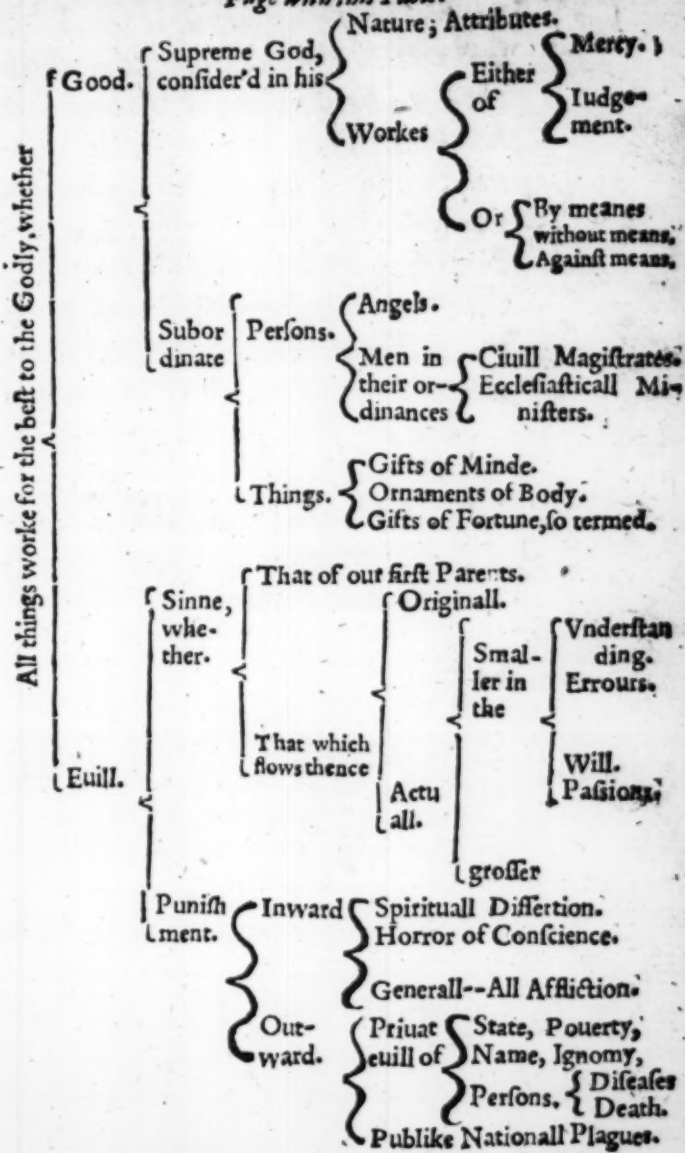
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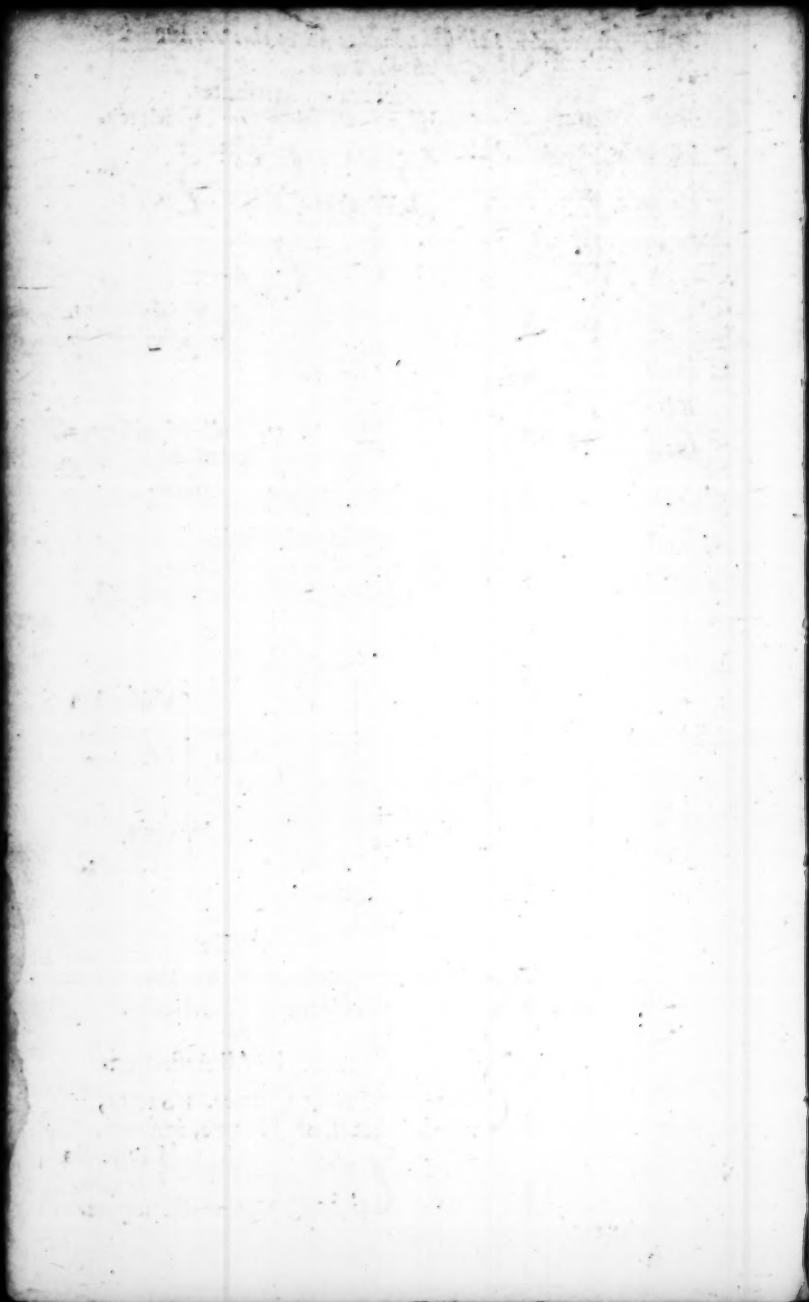
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*temptation for when he is tryed, hee
shall receiue the Crowne of life, which
the Lord hath promised to them that
loue him. Thou art now in the fur-
nace, waite till the drosse bee consu-
med; thou art now in the Scouring-
house, stay till the soile be wiped off:
then shalt thou bee translated from
this valley of teares, to that Region of
ioy; where all sinne shall bee wiped
from thy soule, all sorrow from
thy heart, all teares from
thyne eyes; that ioy shall
no man take from
thee:*

FINIS.

*Gentle Reader, I thought good to fill up this vacant
Page with this Table.*





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A Post-script.

Gentle Reader, if I seeme to breake off abruptly, and to doe my worke by halues; the truth is, my desire was to present this my first and imperfect essay to the world for a tast onely. If it may finde fauour & acceptation I shall be encouraged to perfect what is left vnfinished; if not, little said, soone amended.

Errata.

For bee, read is. Pag. 1. line 4. for his read this p. 3. l. 6. read to. p. 4. l. 3. read the crowne. p. 7. l. 10. read *gastred*. p. 27. line last. read make. p. 44. l. 1. read lockes. p. 51. l. 26. read him p. 56. l. 18. them l. 19. read *Lo-ammi*. p. 64. l. 3.